Numb. 41.

THE South-Carolina Gazette.

Containing the freſheſt Advices Foreign and Domeſtick.

From Saturday, *October* 21, to Saturday, *October* 28, 1732.

In other Men we Faults can ſpy,
And blame the Mote that dims their Eye.
Each little Speck and Blemiſh find;
To our own ſtronger Errors blind. Gay.

HAVING read the *Gazette* of the Seventh Inſt. I was not a little ſurprized to meet, therein, with ſuch an Affectation of being witty, with ſuch ſmall Pretenſions to it: And I was much more ſo, at the Author of that Paper's ſetting up for an *Animadverter* on other People's Writings, when his own Performance, will ſo ill bear the Teſt of an Examination: But it had not, I confeſs, been ſuch Matter of Wonder, had I conſider'd that the Man in the Goſpel could with ſuch a ſhameleſs Front go *to pull out the Mote in his Brother's Eye*, with *a Beam in his own*; and 'tis well known what Epithet our bleſſed Saviour gave him for it.

How little reaſon this *Animadverter* has for exulting on his affected Victory over his Antagoniſt, I hope, the *Moderator* will himſelf ſhew, and examine this elaborate Piece in the Manner it deſerves; & in the mean time you'll ſpare me a little Room, for an Obſervation or two on theſe beautiful *Animadverſions*, which it was impoſſible to avoid making *en paſſant*.

His Miſrepreſentations of the *Moderator*'s Argument in the firſt page of this Paper, are too flagrant and obvious to need mentioning here; no one can read them without their glaring him full in the Face: I ſhall, therefore, in this Paper, only conſider his Reaſoning in the 2d page of his paper, without taking Notice of His, not the *Moderator*'s, witty Drollery on the Clergy.

The *Moderator* ſays, *Every Man, who is* in earneſt *in his Religion*, muſt chuſe *his own Prieſt*, &c, And *the Chriſtian Law leaves him at full Liberty to do* it. *Well*, but ſays the Animadverter, *if I am not miſtaken*, (and tis well he's ſo cautious here, for he often is miſtaken) *the Word Liberty implies Choice, and if ſo, 'tis at my own Option whether I will chuſe my own Prieſt, or no; What then becomes of the* Muſt?——Why, put the being *in earneſt* in your Religion out of the Queſtion, and the *Muſt* will neceſſarily follow it. But, my dear *Animadverter*, if you are really in earneſt about this Matter, *you muſt chooſe your own Prieſt*, and yet your *Chriſtian Liberty* is no ways infringed, as to what ſort of Prieſt, among the various Denominations in the Chriſtian Prieſthood, you will chooſe. So that your beautiful Reflection, following this elegant Interrogatory, is intirely loſt. *Prayers*, ſays the Moderator, *are only made for thoſe who like made Prayers*, &c. And the ſmart *Animadverter*, to involve him in an Abſurdity, briskly interrogates, *Are not* all *Prayers made?* firſt *formed in the Mind*, and then *uttered*; *and* (*by the By*) (pray mark the quaintneſs of the Turn) *ſome are uttered, before they are ſo formed:* How Friend? All Prayers formed before they are *uttered*, *And yet*, ſome uttered before they are *ſo* formed. Prithee reconcile this, & make it agreeable to Truth, or common Senſe. I imagined, (but as thou ſayſt *humanum eſt errare*, and to do thee Juſtice, thy preſent Performance verifies it.) that *All* had been a Term of Univerſality, and that it had included every individual: and if ſo, I ſhould be glad to be informed, if *all Prayers* are firſt formed and then uttered, by what Figure it is you make *ſome Prayers* to be uttered, before they are *ſo* formed: Juſt as if one ſhould ſay, *All the Soldiers* in the Grand Confederate Army, on their Attack at *Blenheim* charged their Guns before they fired upon the Enemy; and (by the By) ſome of thoſe Soldiers fired upon the Enemy *before* They had *ſo charged*. Fye Friend, fye! this will never down.

But he goes on, (after having believed he hit it, and making two or three beautiful Excurſions,) and asks *Why will our Author put one to the Trouble of digging to find out his little Meaning?* Truly a very reaſonable Queſtion, & more ſo, when the *Moderator* could not but be ſure his Paper would fall into ſome People's Hands, who had either no great Abilities *to dig deep* in ſearch of Truth, or if they had, their Inclinations would not permit them, leaſt they ſhould on diſcovery thereof, be put out of the ordinary Road, in which They had trudged on from their Childhood; and therefore 'twas but

Reaſon

Reaſon the *Moderator* ſhould lay his Meaning ſo bare, as to be obvious to the moſt incurious Eye. And if this was reaſonable in him, it much more became the *Animadverter* to avoid putting People to the Trouble of *digging*, not only for his Meaning, but for himſelf, in his *Animadverſions*. And I Appeal to the common Senſe of every Man, if it be not much more difficult to diſcover, whether the *Animadverter* be a Dabbler in Law from his *Murdrare*, or in *Tar*, from his *Man'd out* Charity. Whether he has been more converſant in *W——r-Hall* from the former, or in *W——ping* from the latter. Whether he be really a Poſſeſſor of the true Spirit of Chriſtianity, from his Inclination, to let all Chriſtians peaceably enjoy their own Manner of worſhipping the Almighty, *Provided it be done with Decency and Reverence*, or a furious Zealot, from his being fill'd with *a becoming Indignation* at (what I believe moſt Men of Senſe in this Province think) the laudable Undertaking of the *Moderator?* I ſay, whether all this be not more difficult, and whether we do not ſtand in more need of digging to diſcover it, *than* we do for the *Moderator*'s Meaning, when he ſays, *Prayers are only made for them that like made Prayers.*

But let us for once follow his Steps and dig, not a little, to diſcover if he has any, & what Meaning, in that Paſſage of this notable Performance, where he ſays, *Set Forms of Prayer, are made for thoſe who do not like them, as well as thoſe that do, or I am greatly miſtaken. The Rubrick is full of them.* That the *Animadverter* ſhould be miſtaken is no Wonder; but that the Rubrick ſhould be full of Set Forms of Prayer, is a great one, to me at leaſt. Full of Directions it is indeed, how, when, & in what Manner, the Prayers in the Liturgy, *&c.* are to be uſed; but that it is full of Prayers it ſelf, is what needs this *ſmart Animadverter*'s Skill to demonſtrate: but for once let us admit it, how I'd fain know does this prove that they were made for thoſe that do not, as well as thoſe that do like 'em. Why, juſt in the ſame Manner as the honeſt Quaker, who was a Barber by Trade, proved the Parſon of the Pariſh owed him for a Quarter's Trimming: his Doors he ſaid were always open, and the Parſon might have been ſhaved if he thought fit: So made Prayers are made for thoſe that do not like them, as well as thoſe that do, becauſe the Rubrick, (or the Liturgy, *&c.* for ſhame!) is full of them; and thoſe that do not like 'em may come and uſe them if they think fit. This is admirable Reaſoning, and worthy of the *Animadverter!* You ought, at leaſt, *Friend*, to have ſhewn that this Rubrick of Yours, is obligatory and binding upon thoſe that do not like the prayers contained in it: or elſe what avails it's being full of thoſe Things that any one has in his Power to uſe, or refuſe, as Inclination leads him. But he goes on, *Perhaps it* (the *Moderator*'s Meaning) *is that theſe Forms of Prayer are made for the* Uſe *of thoſe that like them, and if I ſhould dare ſay the Contrary, what a terrible Dilemma do I bring myſelf into.* This is ſpritely, and indicates a fine Genius! *However* (ſays he) *for once I'll run the Riſque, and with all Humility affirm, that theſe Prayers are made for thoſe that do not like them, as well as thoſe that do.* This is well affirmed, and pity it is, it was not as well proved; but how does he go about to do that? Why he ſays it, and that is ſufficient. And now to the Spade again. Does he mean here, by *they are made for them*, &c. that they are made for 'em in the ſame Senſe as the Collect in which we pray for all *Jews, Turks, Infidels and Hereticks* is made for thoſe People, & that they are made for the Benefit and Advantage, tho not for the immediate Uſe and Utterance of theſe People? if this be his meaning, we readily join with him in it, but then this, I obſerve, is by no means the Matter in Debate; for in this Senſe, the Prayers that are *uttered* in the meaneſt Congregation in this Province, where the King, *&c.* are prayed for, may be ſaid to be made *for* the Royal Family: but this I ſay will not prove his Poſition, which is, if any Thing that theſe Prayers are to be thruſt down the Throats of thoſe that do not like them, & all ſuch ſenſeleſs Fools are to gape wide, and receive the mighty Bleſſing, whether they will or no. We will now hear him out, and this doughty Man of Reaſon will make it clear; he therefore adds, after his abundant Humility, *The Church of England is a Catholick Church, or at leaſt a Branch of it; and let me tell him, the Prayers are Catholick Prayers too.* Well, and what then, admit both, to avoid tedious Jangling. This, if it proves any Thing, proves they are as much made to be uſed in the Foreign Churches, *in Germany, France and Spain, in Europe; the Eaſt in Aſia; and Ægypt and Lybia in Africa*, as in the Congregations of thoſe who do not like 'em in *America*. For if they are Catholick (in the *Animadverter*'s Senſe) they muſt be Univerſal, and if Univerſal, they then extend to *Lybia* in *Africa*, if any part of the antient Church in that part of the World be ſtill in Being, as well as to *Carolina* in *America*. Tho this, I believe is the firſt Time they were ever call'd Catholick Prayers, in the Senſe this *Orthodox Animadverter* brings 'em to prove his Premiſes. But let us attend his next Sentence, and there you'll find this *witty Obſerver*, this Monitor in *Polemicks*, inſtead of proving his Propoſition, which he was ſo fond of as to lay it down twice in the Compaſs of 14 Lines, giving it up in order to prove it, as *Jemy Fitzgerald*, the *Iriſh* Proſecutor at the *Old Baily*, did his Watch. *And ſhe pull'd, and I pull'd, and I pull'd, and ſhe pull'd, and ſo for fear ſhe ſhould get it I let it go.* The *Animadverter*'s Words are, *They* (the Prayers of the Church of England) *are made for, and for the Uſe of all Sorts and Conditions of Men*, (had he ſtopped here, one would have ſworn he intended to introduce them into all Places of Religious Worſhip throughout *Europe, Aſia, Africa* and *America*; for if made for *All*, with a proper Authority to enforce 'em, and without is doing nothing,

nothing, then *none* would be exempted from uſing them; but to avoid this he adds) *That will make uſe of them.* And here behold his Mountain dwindled into a Mole Hill! and this mighty Reaſoner's Concluſion deſtroying his Premiſes. For I ſuppoſe, my dear Friend, thoſe that do not like made Prayers, *will not* uſe them, how are they then made for them in your Senſe? Why they are made *for the Uſe* of them that *will uſe them*, and thoſe that *will not*, like a parcel of incorrigible Blockheads, may let them alone. What's then become of your Argument, my dear Dabbler? For if I remember right, the *Moderator* had aſſerted (and notwithſtanding what you have urged againſt it, with Reaſon enough) *That Prayers are only made for thoſe that like them:* You on the contrary aſſert over, and over again, that they are made as well for thoſe that do not, as well as thoſe that do like them. For this very pretty Reaſon forſooth, becauſe they are made *for the Uſe* of all Sorts and Conditions of Men *that will make uſe of them.* And now let all Men of Candour judge, whether the *Animadverter* has eſcaped the *Moderator*'s Concluſion; for 'tis unnatural to ſuppoſe, that more than thoſe, who like made Prayers, will uſe them, where there's no Force upon them: and in an *Engliſh Government* (we thank God) no Force can be uſed; and therefore the Concluſion is inconteſtible, that Prayers are only made for thoſe who like made Prayers, and not for thoſe that do not.

N. B. *The firſt Part of the* Moderator's *Defence is received, and will be communicated in our Next.*

CHARLESTOWN, *Octob.* 28.

On Sunday Evening laſt, there were nigh 200 Negroes met together on the Green; and having drank I ſuppoſe too much, a Negro Man drew out a Knife, and ſtuck a valuable Negro, belonging to Mrs. Elliot, in the Neck, ſo that his Life is in Danger.

The next Day, a Sloop belonging to Providence, but laſt from Cape Franſway, was loſt on our Bar, and the Men ſaved.

On Wedneſday Night laſt there was a Concert for the Benefit of Mr. *Salter*, at which was a fine Appearance of good Company: A Ball was afterwards opened by the Lord *Foreſter* and Miſs *Hill*.

By a Letter from the Pallachucola Town, we hear that the Coweetas had kill'd 2 Euchees, one they cut off the Head, and the other they ſcalp'd; there are 3 others miſſing, who tis ſuppoſed are kill'd, or carried away Priſoners.

Yeſterday arrived the Happy Return, Capt Poſgate, in about nine Weeks from Belfaſt in Ireland, having on board 85 Paſſengers.

The Account we gave of the Quit-Rent Act, in our *Gaz.* No. 38. was a wrong Information; and there is no doubt but the Act will be paſſed.

Prices of the following Goods. New Rice 45 s. per Hund. Pitch 45 s. per Bar. Tar 35 s Turpentine 22 s. 6 d. per Hund. Skins 15 s. Wine 80 l. per Pipe. Indian Corn 12 s. 6 d. per Buſhel. Flour 55 s. White Bread 6 l. Middling ditto 4 l. Brown ditto None. Milk Biſket None. Barbadoes Rum 15 s. per Hogſh. Boſton 12 s. 6d. Lime Juice None. Salt 12 s. 6 d. per Buſh. Melaſſes None. Staves 14 l. per Thouſ. Peaſe 11 s. 3 d. per Buſh.

Cuſtom-Houſe, Charleſtown, *Entred inwards*,
Sloop Attlebury, Henry Sweeting, from Rhode-Iſland.
—— Elizabeth, Joſeph Luſher, from Providence.
—— John and Hannah, Peter Currant, from Ditto.

Entred out.
Ship Hannah, George Allen, for London.
Cleared for Departure.
Brigt. Charming Sally, Wm. Street, to London.
Scoon. Hannah & Eliz. Alexander Hope, to Jamaica.

ALL Perſons to whom the Eſtate of Mr. Thomas Snow, Deceaſed, is indebted, are deſired to deliver their Accounts and Demands to Mr. *Richard Hill*, Adminiſtrator of the ſaid Eſtate: And all Perſons who are indebted to the ſaid Eſtate, are deſired to pay what they owe, to the ſaid *Richard Hill*, or they will be proſecuted at Law, by *Benjamin Whitaker.*

WHereas the perſonal Eſtate of Mr. *John Godfrey*, was on the 1ſt of March, laſt paſt, ſold on Credit 'till the 1ſt of Decem. next, on the Conditions publickly advertiſed before the ſaid Sale. Theſe are therefore to deſire all Perſons, who are indebted to the ſaid Eſtate, to pay what they owe on the ſaid 1ſt of Dec. And all thoſe to whom the ſaid Eſtate is indebted, and have not yet given in their Accounts, are deſired that they will let the Adminiſtrators have them before that time, becauſe they intend in the Month of Dec. finally to ſettle and adjuſt all the Accounts of the ſaid Eſtate, and render an Account of their Adminiſtration. *Charles Hill, Benjamin Whitaker.*

TO be Sold, a Plantation, containing 300 Acres of Land, with ten Slaves, and a ſtock of Cattle and Horſes, on the ſouth ſide of Aſhley River, about five Miles from Charleſtown, with ſeveral convenient Buildings, and very good Landings: 150 Acres of it under good and ſufficient Fence. Enquire of *Charles Hill*, of Charleſtown, Merchant.

STrayed from off the Green, on Sunday the 22d of Octob. two Horſes, one black, branded on the near Buttock C D. One bay, branded on the mounting Shoulder with an Anchor, and did formerly belong to Mr. Hill Croft at the Quarter-Houſe. Whoever takes up the ſaid Horſes, or either of them, ſhall be well rewarded, by *Daniel Welſpurſſn.*

THE remaining Part of the Pictures of Mrs Peach's, to be ſold by publick Vendue, on Friday the 10th of Nov. at her Houſe, the New Tavern on the Bay. The Pictures to be viewed 3 Days before the Sale.

A Sortment of choice Linnens, lately imported, to be ſold by Wholeſale or Retail, by *Francis le Braſſeur*, at his Houſe near Capt. *Anſon*'s, viz. blue Ozenbrig, iriſh Linnen, Sileſia Linnens ſorted, ſcotch Cloth, diaper Clouts ſorted, ſuits of Napkins & Table-cloaths, ghentiſh Holland ell wide, gulick Holland; bag Holland, brown Holland, Cambric & Garlix ſorted; ſheeting Linnens.

N. B. Great Regard to be had for preſent pay.

LAtely imported, and to be ſold, by *Ribton Hutchinſon*, near the Bay, ſundry Goods, ſuch as Calicoes, plain & ſprig'd Perſians, china Taffeties, Cherconees, Seerſuckers, Cherryderrys, china Ware, ſilver, gauze and brocade Ribbonds, ſilk fring'd Aprons, women's ſnail Handkerchiefs, Tippetts, mens and womens fine Hats, worſted Hoſe, boys velvet Caps and Feathers, tabby Stays, ſuperfine broad Cloths with Linings & Trimings, bag & gulick Holland, blue Linnens, negro Cloth, iriſh Linnens, Barbadoes Rum in Barrels, Tirces and Hogſheads, with ſundry other Articles

RUN away from his Maſter's Plantation, in the Pariſh of St James's Gooſe-Creek, a luſty Negro Man named Hercules, he formerly uſed to wait on his Maſter in Charleſtown, & is now by Trade a Cooper. He had on when he went away a blue Duffils Jacket, a pair of ozenbrig Breeches, and ſpeaks very good Engliſh. Whoever apprehends and brings him either to the ſaid Plantation in Gooſe-Creek, or to his Maſter Robert Hume on Charleſtown Neck, ſhall receive 5 *l.* reward, beſides the uſual Allowance for Mileage. *Robert Hume.*

RUN away from Pond Pond, an Indian Wench named Deborah, aged about 22 Years, who had when ſhe left her Maſter a very viſible Sore juſt above her Heel, her fore Teeth out, and her great Toes point inward, ſhe can ſpeak good Engliſh, and is very handy at Women's Work. Any Perſon that will bring her to Pond Pond Ferry, ſhall be well rewarded, by *Joſeph Dideon.*